there, indicate the remains of the palace of Dev Pál as another place likely to reward research. Besides the possibility of finding inscriptions, it would be interesting to discover the plan of those great buildings of which the granite cornices, mouldings, and pillars, and the delicately carved doorways, have been spread far and wide through the neighbouring districts, wherever materials were required for new erections. Whether we should succeed in finding any such traces of Buddhist buildings is a question I could not answer positively in the affirmative; for it appears that S'aivas have built with materials taken from Buddhist ruins, Muhammadans have similarly plundered the S'aivas, and have in their turn furnished materials for modern Hindu architecture, but I think the experiment would be well worth trying, and should be glad if I had funds and leisure to devote to it.

The Rhapsodies of Gambhir Rái, the bard of Núrpur, A. D. 1650.—*By* John Beames, C. S.

A short notice of this work has already appeared in the Society's Proceedings for August 1872, but as it possesses considerable interest both from a philological and historical point of view, it has been thought advisable to reproduce it entire as regards the text, with tentative translations of such parts as are translatable. Those parts the meaning of which is not clear to me, have been left untranslated, and I hope that scholars in other parts of India will kindly offer suggestions as to these (to me) obscure portions. The whole work may perhaps ultimately be published in the Bibliotheca Indica, but the pages of the Journal seem to be the fitting place for its preliminary discussion.

The work is contained in a little volume of 105 small quarto pages, written in rather an indistinct hand, and very carelessly copied. One line is run into another, and whole words and passages omitted or hopelessly garbled; but there are so many repetitions, that we are fortunately able to restore some of the garbled passages by comparison with other places where the same phrases recur. Some of the characters, especially compound ones, are so badly formed, that I can only guess at their meaning.

The poems are not a continuous history, but short songs or rhapsodies in praise of Rájá Jagat Singh, such as are sung by bards at the feasts and festivals of native princes, and the historical events are hinted at rather than detailed; they were evidently well known to the bard's hearers and therefore needed no further description.

Mr. Blochmann has kindly furnished me with a note on the Rájás of Núrpur and a translation of the Muhammadan historian's account of Rájá Jagat Singh's rebellion from the Pádisháhnámah. These will form a fitting

introduction to the poem itself, and the allusions therein will be easily understood by reference to the historical narrative.

The Ra'ja's of Nu'rpu'r.

Núrpúr lies N. W. of Kángṛah, on the Jabbarkhad, a small tributary of the Chakkí river, which flows into the Biáh. Its old name Dhamerí (دهمیری), the "Tammery" of De Laët and other old travellers, was changed to Núrpúr by Rájá Bású in honor of *Núruddín* Muhammad Jahángír. Muhammadan Historians generally call the Rájás of Núrpúr "zamindárs of Mau and Paṭhán". Mau was one of their strongholds, and was destroyed by Sháhjahán; and Paṭhán, or Paiṭhán, is the same as Paṭhánkoṭ, west of Núrpúr. Paṭhán is mentioned in the A'ín as a parganah of the Bárí Dúáb, containing 199,872 bíg'hahs, yielding a revenue of 7,297,015 dáms (40 dáms = 1 Akbarsháhí Rupee), and furnishing 250 horse and 2000 foot; and Dhamerí is quoted as yielding 1,600,000 dáms, and furnishing 60 horse, and 1300 foot.

The zamíndárs of Mau and Paṭhán are first noticed in the very beginning of Akbar's reign, when Rájá Bakht Mall is mentioned as a supporter of Sikandar Súr, whom Akbar, in 965 A. H., besieged in Mánkoṭ. When Bakht Mall saw that Sikandar's cause was hopeless, he paid his respects in the Imperial camp, and accompanied, after the surrender of Mánkoṭ, the army to Láhor, where Bairám Khán had him executed on the ground that he had supported Sikandar Súr. As successor Bairám appointed his brother Takht Mall. I am not sure whether the names of these two Rájás are correct, or whether the first should be called Takht Mall and the second Bakht Mall; for in every MS. of the Akbarnámah that I have seen, the two names (which differ only in the diacritical points) are continually interchanged.

Nearly thirty years later, we hear of Rájá Bású as reigning Zamíndár of Mau and Paṭhán. It is not stated how he was related to Bakht Mall and Takht Mall; but the historians of the reigns of Sháhjahán and Aurangzíb look upon him as the founder of a new line, and give the following genealogical tree—

Rájá Bású of Núrpúr (dies 1022).

(1.) Súraj Mall. (2.) Mádhú Singh. (3.) Jagat Singh (dies 1055).

1. Rájrúp (dies 1077).
2. Bháo Singh (Muríd Khán).

The last, Bháo Singh, in the beginning of Aurangzíb's reign, turned Muhammadan, and received the name of Muríd Khán. His descendants, according to the *Maásir ul-Umará* still hold Sháhpúr, N. W. of Núrpúr,

near the Rávi, and "he who becomes Rájá, takes the name of Muríd Khán."

Rájá Jagat Singh served under Jahángír in Bengal, and in the 13th year when Súraj Mall rebelled, the emperor called him from Bengal, made him a commander of 1000, with 500 horse, gave him the title of Rájá, and a present of 20,000 Rupees, and sent him to Rájá Bikramájít, who invested Kángṛah. Up to the end of Jahángír's reign, he rose to a command of 3000, with 2000 horse.

Under Sháhjahán, Jagat Singh retained his mançab, and was in the 8th year appointed to Bangash, and two years later to Kábul, where he distinguished himself in the capture of Karímdád, the son of Jalálah Taríkí, the Afghán rebel. In the 11th year of Sháhjahán's reign, when 'Alí Mardán handed Qandahár to Sháhjahán, and Sa'íd Khán (سعید خان) was sent from Kábul to drive away the Persians, Jagat Singh commanded the *hará-wal*, or vanguard. Arrived at Qandahár, Jagat Singh was ordered to conquer Zamín-Dáwar; he accompanied afterwards the army to Bust, where he distinguished himself. In the 12th year, he paid his respects at Láhor, received several presents, and was appointed Faujdár of Upper and Lower Bangash. Whilst he was there, his son Rájrúp rebelled, as will be seen from the following free translation from the *Pádisháhnámah*.

The Conquest of Mau and Nu'rpu'r under Sha'hjaha'n.

(*Pádisháhnámah*, Ed. Bibl. Indica, II, pp. 237ff.)

In the 12th year of Sháhjahán's reign, when Sháhjahán was at Láhor, he appointed Rájrúp, eldest son of Rájá Jagat Singh of Mau, Faujdár of the Dáman i Koh i Kángṛah and collector of the *peshkash* due by the several petty hill states. In the following year, when the emperor was in Kashmír, Rájrúp, who acted in concert with his father in Bangash, rebelled, and Jagat Singh, through friends he had at court, expressed a feigned dissatisfaction at the misconduct of his son, and requested the emperor to relieve him of his duties in Bangash and bestow upon him the office of his son. This would give him an opportunity of punishing Rájrúp, and of collecting the peshkash, which he valued at four lacs of rupees. The emperor gladly accepted the offer; but no sooner had Jagat Singh arrived in his district than he made preparations for rebellion, trusting to the height of his hill forts and the impenetrability of the jungles. He fortified especially T á r á g a ṛ h, with the view of making it an asylum in days of ill-luck.

When the news of his rebellious conduct reached the court, Sháhjahán could scarcely believe it, and sent Kabrái Sundar to Mau to report on the truth of the rumour. Sundar had an interview with Jagat Singh, and, on his return to court, reported that the Rájá was sorry for his misbehaviour; he wished, however, to remain for a year in his district, and would send his

son Rájrúp to court to ask for pardon. The emperor hesitated no longer, and appointed three corps to commence operations against Jagat Singh. The first corps was placed under Sayyid Khán Jahán Bárha,* who was supported by Nazar Bahádur Khweshagí ;† Shamsuddín, son of Zulfaqár Khán; Rájá Amr Singh of Narwar; Sayyid Luṭf 'Alí; Jaláluddín Mahmúd; Ráo Dan Singh Bhadauriah; Mír Buzurg; Sarmast, son of I'timád Rái; and several other mançabdárs, Ahadís, both bowmen and matchlockmen, and zamíndár troops. The second corps was commanded by Sa'íd Khán Bahádur Zafarjang, together with his sons and relations, Rájá Rái Singh, Iltifát Khán Çafawí, Gokul Dás Sísaudiah, Rái Singh Jhálá, Kripárám, Nádi 'Alí, Chait Singh, with other mançabdárs and Ahadís, both bowmen and matchlockmen, and Mushkí Beg, Bakhshí of Dárá Shikoh, with 1000 horse of the Prince's contingent. The third corps was under Açálat Khán, his brother 'Abdulkáfí, Muhammad Amín and Muhammad Múmin, sons of Sháh Qulí Khán, and other imperial mançabdárs, and Khusrau Beg, an officer in the employ of Yamín ud-daulah [Áçaf Khán Khánkhánán, brother of Núr Jahán, and father of Mumtáz Mahall] with 1000 horse of his contingent, and 500 horse belonging to Islám Khán under their Bakhshí. The whole was placed under the command of Prince Murád Bakhsh, who with Rájá Jaisingh, Ráo Amr Singh, Ján-sipár Khán, Akbar Qulí Khán Sulṭán Gakk'har, Harí Singh Ráṭhor, Chandr Man Bundelah, Daulat Khán Qiyámkhání, Rái Kásídás, Khizr Sulṭán Gakk'har, and Khalíl Beg with 700 Ahadís, Náhir Solangí, Bábá i Khweshagí, and other mançabdárs, was to move from Kábul over Siyálkoṭ to Paṭhán.

On the 17th Jumáda I., 1051 [14th August, 1641], the first two corps under Sayyid Khán Jahán and Sa'íd Khán assembled at Ráipúr and Bahrámpúr, waiting for the arrival of the Prince; and Açálat Khán pushed on to Jammú, to collect the zamíndárí troops of the District. When the Prince arrived, the whole army marched to Paṭhán. Khán Jahán and Sa'íd Khán had each received valuable presents from his Majesty before leaving; so had Açálat Khán, Rái Singh, Iltifát Khán, Nazar Bahádur Khweshagí, Zulfaqár Khán, Shamsuddín, son of Nazar Bahádur, Rájá Amr Singh of Narwar, Gokul Dás Sísaudiah, Rái Singh Jhálá, and others. One lac of rupees was given to Khán Jahán as an advance. As reporter to Khán Jahán's detachment Sulṭán Nazar was appointed, and Qází Nizámá to that of Bahádur Khán.

Murád Bakhsh now appointed Sa'íd Khán, Rájá Jai Singh, and Açálat Khán, to invest Fort Mau, which lies 3 *kos* from Paṭhán, and remained himself in that town to collect supplies.

Khán Jahán, on the 2nd Jumáda II. [29th August, 1641], left Ráipúr,

* *Áín* translation, pp. 392, 394.

† Of Ḳasúr, Láhor District.

in order to march by the Balhawán Pass (بلهوان) on Núrpúr. At the foot of the pass, he came upon Rájrúp. Khán Jahán appointed Najábat Khán *haráwal*, who engaged Rájrúp. The obstacles which had been set up at the foot of the pass, were forced, and Khán Jahán moved rapidly to Machhí Bhawan. The enemy had everywhere blockaded the roads; but a native of the district shewed the Imperialists a path, which from its inaccessibility had not been obstructed. By this way the army arrived on the 14th Rajab [9th October, 1641] at the summit of a hill, half a *kos* from Núrpúr. The houses outside the Fort were given up to pillage, and the army encamped at the foot of the Fort. The Fort, which was well provided with provisions and material, was garrisoned by about 2000 mountaineers, mostly armed with matchlocks. Khán Jahán opened trenches and commenced the siege.

Sa'íd Khán had in the mean time marched by way of Mount Hárah (هاره), and Rájá Jai Singh and Açálat Khán along the valley of the Chakkí River, and both met at Mau. The army encamped near Rájá Bású's villa, which lies on even ground, but it is joined by means of a hill with Mau itself. The roads were everywhere blockaded, and stone barricades with towers had been erected. The army could only slowly advance, and the soldiers had everywhere to cut trenches for protection against the fire of the enemies.

On the 17th Rájab [12th October], Qulij Khán and Rustam Khán joined the Prince at Paṭhán, bringing orders from Court that Qulij Khán should march to Mau, and Rustam Khán to Khán Jahán at Núrpúr. Reports had, in the mean time, been received at Court from loyal zamíndárs of the district to say that the occupation of Rupar (روپر), which overlooks Mau, was necessary for the complete investment of Mau; and as Prince Murád Bakhsh reported the same, orders were sent to Sa'íd Khán to move to Rupar. A portion of the troops at Núrpúr under Najábat Khán as *haráwal*, Nazar Bahádur Khweshagí, Akbar Qulí Sulṭán Gakk'har, and Rájá Mán of Gwáliár, should join Sa'íd's corps. On the receipt of these orders, Sa'íd Khán, on Tuesday, 15th Sha'bán [9th November, 1641], broke up, marched along the Núrpúr Pass, and halted in the neighbourhood of the Mau Mountain on the road to Rupar. He then sent his sons Sa'dullah and 'Abdullah with a detachment of men of his own contingent, and Imperial Rifles under Zulfaqár, from the right and the left, up the mountain to fix upon a site for the camp. On reaching the height, they sent a report to Sa'íd that much jungle would have to be cut, if the whole army was to come up. They waited for further orders, when they were suddenly attacked by 4 or 5000 matchlockmen and bowmen from a neighbouring hill. Sa'íd sent at once reinforcements under his son Luṭfullah, and afterwards more under Shaikh Faríd and Sarandáz Khán. Before Luṭfullah could join his brothers, he was attacked, and received a sword-wound in the right shoulder and a spear-wound in his left

arm. He was with difficulty taken from the field by Khwájah 'Abdurrahmán, son of 'Abdul 'Azíz Naqshbandí, as the enemies were just disabling the horse. Zulfaqár drove away the enemies who had attacked him, and retreated to Sa'íd Khán, and soon after, Sa'dullah and 'Abdullah arrived likewise. Sa'íd Khán reached Rupar next day, cut down the jungle for the encampment, cut ditches, and set up hedges, to guard against night-attacks. The enemies now collected in large numbers round about, and continued to erect fences and throw up obstacles of all sorts. Sa'íd advanced slowly cutting down the jungle; and on the 21st Sha'bán [15th November], the vanguard under Najábat Khán arrived at a pass in the neighbourhood of a hostile camp near Rájá Bású's garden. The enemies were at once attacked, from one side by Zulfaqár with the Imperial artillery, and from the other by Nazar Bahádur Khweshagí, Shaikh Faríd, Akbar Qulí Sulṭán Gakk'har, Sarandáz Khán, and Rájá Mán. A number of men of Najábat Khán and Rájá Mán put boards on their heads instead of shields, rushed forward, and set fire to a wall made of poles and planks. Several were killed on both sides.

In the night before the 29th Sha'bán [22nd to 23rd November], Rájá Mán sent about one hundred foot of his own native place to surprise Fort Chhat (چهت). They killed many enemies, who had left the Fort to oppose them, among them the commander. A portion of them occupied the Fort, the rest returned to Rájá Mán.

During the day, a bastion (*burj*) of Fort Núrpúr, which Khán Jahán besieged, was blown up. This happened as follows. Zulfí A'húnzan and A'qá Hasan Rúmí had laid seven mines in various directions. Six of them had been discovered by the besieged, who filled them with water. The seventh had been made from the trenches of Khán Jahán's men, and had been successfully carried forward to the bastion, a space of three yards only remaining undug to the very foundation of the bastion. Khán Jahán's son and his men, from fear that the besieged would detect the last mine too, filled it with powder, and sent word to Khán Jahán that the mine was ready. Khán Jahán, therefore, gave in the afternoon orders to the men of several trenches to be ready for an assault, and to fire the mine. But as the mine was incomplete, one side only of the bastion flew up, whilst the other side sank to the ground. But the besieged had been cunning enough to erect behind each bastion a wall, which was joined with both ends to the outer wall of the Fort. This wall behind the blown up bastion remained uninjured, and no actual breach was effected; and Sayyid Luṭf 'Alí and Jaláluddín Mahmúd, who had rushed forward with Khán Jahán's men, found the way closed, and called to the *bíldárs* to throw down the wall. The besieged thinking that the Imperialists had succeeded in effecting a breach, retreated to the inner Fort, keeping up a destructive fire on Luṭf 'Alí, who was shot in the

hand. But unfortunately it got dark, and the storming party had to retire.

In the end of Sha'bán, Bahádur Khán was ordered by his Majesty to move from Islámpúr to Paṭhán, where he met the Prince with 3000 horse and the same number of foot. On the last of Sha'bán [23rd November], Damṭál [south of Paṭhánkoṭ] was taken by Bahádur Khán, and Tihárí by Allah Vírdí Khán. The emperor also sent orders that Açálat Khán should hasten to Núrpúr and take part in the siege; and Sayyid Khán Jahán, Rustam Khán, and others, together with Bahádur Khán as haráwal, should attack Mau by way of Ganga-thal (گنگ تهل); for when Mau was conquered, it would be easier to reduce Núrpúr. The Prince should leave Ráo Amr Singh and Mírzá Hasan Çafawí in Paṭhán, and march upon Mau, and encamp in the pass, where, in former days, 'Abdullah Khán Bahádur had encamped.

On the 1st Ramazán [24th November], the Prince left Paṭhán for Mau. Jagat Singh began now to doubt of success, and requested Allah Vírdí Khán to beg the Prince to allow Rájrúp an interview: the Imperial commanders, from envy and hatred towards him, had forced the war on him, and their only object was to rob and kill him and his people. As Rájpút, he had to defend his military honor; but as the Prince had now himself come, he wished to submit and send his son to settle affairs.

On the 5th Ramazán [28th November, 1641], Rájrúp with a halter round his neck appeared before the Prince, who promised to intercede on Jagat Singh's behalf with his Majesty. But the emperor, to whom the Prince sent a report, demanded an unconditional surrender, and Murád Bakhsh had to send Rájrúp back.

Sayyid Khán Jahán and Bahádur Khán were now sent by the Prince over Gangat'hal to Mau. They moved slowly forward cutting down the jungle, and drove away the enemies wherever they found them. When they approached strong barricades, they dug trenches, and thus succeeded in overcoming all obstacles. When they reached Mau, Jagat Singh, with the best men of his own clan, engaged them in sharp encounters for five days. Neither Bahádur Khán, nor Khán Jahán, spared their men; in fact, the men of Bahádur Khán used the dead bodies of the slain to step over the trenches dug by the enemies. But during these five days, no less than 700 men of Bahádur Khán's contingent were killed and wounded, and the same number of the other corps. A large number of the enemies also 'went to hell.' All officers fought gallantly, Sayyid Khán Jahán, Rustam Khán, and others, but especially Bahádur Khán, Sayyid Khán Jahán's *haráwal.*

But as the war made slow progress, his Majesty ordered that the attacks upon Mau should be vigorously continued at the place where Khán Jahán

and Bahádur Khán had fought, and the other corps should also attack and take the Fort by storm. On the morning of the 20th Ramazán, therefore, [13th December, 1641], the Prince gave the Bakhshís of his own men the order to make a general assault, and sent word to Khán Jahán and Sa'íd Khán to commence the assault on their side. Sa'íd Khán delayed, but Khán Jahán faithfully rendered excellent service, and Rustam Khán and Bahádur Khán and many others distinguished themselves by their gallantry. They, from their side, and Rájá Jai Singh, Qulij Khán, and Allah Vírdí Khán, from the other side, were firmly resolved to take Mau by assault. Rájá Jai Singh, and Allah Vírdí Khán from the valley, Qulij Khán from the left, and the others from the right, succeeded to pass through the jungle, and managed to reach the summit of the mountain. In consequence of the continued fights on the preceding days, Jagat Singh had been so weakened, that he called in troops which he had posted to certain places to keep back the Imperialists; and Rájá Jai Singh, Qulij Khán, and Allah Vírdí Khán, who were nearest to Mau, found the ascent easy. The few men that held the barricades opposite to them, could not offer serious resistance, whence it happened that they entered Mau before Khán Jahán and Bahádur Khán had come up. Jagat Singh had before taken his family and treasures to Tárágaṛh, and had remained alone in Mau; but when he saw the luck and the successes of his enemies, he took his sons and dependents who had escaped the sword, and fled.

Two days after [15th December, 1641], Açálat Khán reported to the Prince that the besieged in Núrpúr, considering Jagat Singh's cause hopeless after the fall of Mau, had at midnight deserted the Fort, which was now in his possession.

On the 23rd Ramazán [16th December, 1641], the Prince sent Prithí Chand, zamíndár of Chambah, whose father had been killed by Jagat Singh, to court. Mau was left in charge of Rájá Jaisingh; Tihárí was garrisoned by Qulij Khán; Damṭál by Gokuldás Sísaudiah; and Paṭhán by Mírzá Hasan Çafawí. A large detachment was told off to cut down the jungle and widen the roads in the neighbourhood of Mau.

The Prince then returned with Bahádur Khán and Açálat Khán to court, when he arrived six days later.

On 1st Shawwál [23rd December, 1641], the Prince received orders to bring Jagat Singh either a prisoner or dead to court. Prithí Chand received the title of Rájá and a mançab of 1000, with 400 horse, and was ordered to return to Chambah, to collect his men, and to occupy a hill near Fort Tárágaṛh, the possession of which was necessary before the Fort could be taken. Tárágaṛh in fact belongs to Chambah; but Jagat Singh had taken it by force.

On 5th Shawwál [27th December, 1641], the Prince reached Núrpúr

with Sayyid Khán Jahán, and sent Sa'íd Khán with his sons to Jammú. Bahádur Khán and Açálat Khán with nearly 2000 horse were sent to Tárágarh. Rájá Mán Singh of Gwáliár, the sworn enemy of Jagat Singh, joined Prithí Chand, in order to attack Tárágarh from the rear.

Although the fort was high, and difficult of access beyond all expectation, the Imperialists commenced the siege. * * * Jagat Singh seeing that he was vigorously attacked from all sides, was now sorry that he had rebelled against his Majesty, his benefactor, and addressed Sayyid Khán Jahán to intercede for him with the Prince. The Prince recommended him to the mercy of the emperor. Tárágarh was to be handed over to the Imperialists, and was to be destroyed with exception of certain houses which at Jagat Singh's request were to be left as dwelling-places for his servants, and as store houses for his property. The fortifications of Mau and Núrpúr were likewise to be levelled.

This was done. Jagat Singh invited Sayyid Khán Jahán to dismantle Tárágarh. The Sayyid then ordered his relation Sayyid Fírúz to destroy the Sher Hájí bastion and other fortifications.

On Thursday evening, 19th Zil Hajjah [11th March, 1642], Jagat Singh paid his respects to the Prince. Najábat Khán was ordered to make a settlement for the whole district. Bahádur Khán and Açálat Khán were left in Núrpúr to dismantle the bastions, and the Prince with Sayyid Khán Jahán and Jagat Singh together with his sons went to Court.

On the 25th Zil Hajjah, Jagat Singh and his sons, each with a *fauṭah* round the neck, were presented to his Majesty, who pardoned them.

On the 19th Muharram, 1052 [10th April, 1642], Rájá Jagat Singh and Rájrúp, his son, who had escaped the fire of his Majesty's wrath, were reappointed to their former rank and office. Soon after, Jagat Singh went with Dárá Shikoh to Qandahár, and was made commandant of Qalát. In the 17th year of Sháhjahán's reign, Sa'íd Khán was made governor of the Çúbah, and Jagat Singh, who could not agree with him, was sent with the army to Badakhshán (1055), whither his son Rájrúp accompanied him. He occupied Khúst, Saráb, and Indráb, and erected between the last two places a strong stockade with masonry towers, and successfully repelled the attacks of the Uzbaks. Leaving a strong garrison in his stockade, Jagat Singh, in Ramazán 1055, returned to Panjshír, bravely fighting on the road under heavy snowstorms. Ill-health compelled him to go to Pasháwar, where he died in the end of the same year [January, 1646].

Rájrúp was made Rájá, a commander of 1500, with 1000 horse, and was left in possession of his zamíndárís. But Murshid Qulí, the Faujdár of Dáman i Koh i Kangrah, in the beginning of 1056, was ordered to take away Tárágarh. He did so, and Tárágarh was henceforth garrisoned by Imperialists.—

The manuscript belongs to the Hon'ble E. C. Bayley, for whom it was copied from the original in his possession of the Rájá of Núrpúr. The copy ends abruptly, and it is probable that it has not been completed. The Rájá was unwilling to allow the copy to be taken, and now states that the original has been lost. We must therefore make the best of the present text. The work is in two parts, the first part ends on page 57, where the second part begins with the words अब राजा मानधाताके कवित्त जगत सिंह का पैात्रा राजरूप का पुत्र मानधाता॥ "Now begin the poems of Rájá Mándhátá, grandson of Jagat Singh, son of Rájrúp, Mándhátá." The Muhammadan historians do not mention any person as Mándhátá : the succession, according to them passed from Jagat's son Rájrúp to another son, Bháo Singh, who turned Musalmán, and took the name of Muríd Khan. Who this Mándhátá was is therefore uncertain, but the word is a title rather than a proper name, and may therefore be used of some person known to the historians by a different name.

I now give text and translation of the invocation and the first twelve kavitas.

ओं श्रीगणेशाय नमः॥

गजमुख सन्मुख हेा तंहो॥
विघ्न मुख होए जात॥
ज्यों मग परत पराग पग॥
पाप पहार विलात।

कवित। उमडेा हे समुद्र ज्यों साह जहां दिल्ली पत॥
कै लाख दल साज डेरा आन कयैां हे॥
सुंदर सुकवे इत जगत सुमेरु भूप॥
मउ के मदान वीच खंभ गाड लयैां हे॥
आडें करि गांटी कोऊ दूर तें न छुहन पावे॥
थांभी पातसाही सनमुख सार भायैां हे॥
मानतन आन सभ वांधि वासुदेव सुत॥
जानेा वनजारा एक टांडा लाद पयैां हे॥ १॥
भयेा है मवास वासुदेव को जगत सिंह॥
भई देश देश वात जग मे कहानी हे॥
चैाकस हे चऊं ओर वेर रावेा साह दल॥
मारत हें सांझ भेार यहे जीय जानी हे॥

चलत न वाट घाट रहे न उमराउ ठाठ ॥
खाने बिन पानी बिन फौजें बिललानी हैं ॥
सुनके खवर पातसाह जीय संसा पर्यो है ॥
मउ की मही मयारो मौत की नसानी है ॥ २ ॥
राजन के राजा महाराजा जू जगत सिंह ॥
तेरी तरवार भरी भेख है भवानी कों ॥
कहे कवि राइ एसो बीर रच्यौ जगत सिंह ॥
आग सो जरत लोभ लोह की निसानी को ॥
अजों लग राउ रंक खेत मे खपत जात ॥
जेते केते छोडे वडे पूत तुरकानी को ॥
जनमे ते मारे अजनमे सकुच डारे ॥
तूं नहार्यो भेट पेट हार्यो मुगलानी को ॥ ३ ॥
एके हरी हर एके कामना कल्पतरु ॥
एके दिनकर यहे तप तेज जाही में ॥
एके नभ धूअ तारो शेषनाग धर्यो भार्यो ॥
उदध के पर हद वांधी कल याही मे ॥
एकै मरदानो जोर जालम जगत सिंह ॥
तेग त्याग सत्तशील प्रभु पूजा जाही में ॥
एके नभ एके वाय दूसरे वताऊं काहे ॥
एक पातसाह एक राजा पातसाही में ॥ ४ ॥
कीने एसे जोर जंग जग में जगत सिंह ॥
छूटे हैं अनगन धनख वाण कसके ॥
फूट गई फौजें डेार छूटे है कटक सभ ॥
ए कट्टक कीने केते घाउ सभके ॥
कहत गंभीर वर वीर वासुदेव सुत ॥
हने हें गजराज तेऊ रहे हें वन वसके ॥
डार म्रग छाल खाल खाल लेत डेाढवे कों ॥
कुंजर को सीस गरे ईस नाच्यो हसके ॥ ५ ॥
जिन मखयाला लियो है भूप वीच कियो
भई है खवर देश देश यह वात है ॥
जां के दल चढत हलत गढ कोट

घास ज्यों मवास जित कित रोठो जात हे ॥
राजा वासुदेव सुत कहत गंभीर राय ॥
वेरन के नेर खलभेल सों विहात हे ॥ ६ ॥
गोलिन की मारी डग डोली सी फिरत फौजें ॥
ऊैार पातसाहन की कही उर सलई ॥
मरद मैदान मे वेठो हे जोत खंभ ॥
गाड चक्कीहुं के वीच कीच रुधिर की लई ॥
सूरे सरदार मारे जित कित रुंड डारे ॥
लीनी हर हरख गही रुंड मालई ॥
साहन सों कर रूठ वेठो देश मऊ मांभ ॥
जगत हलायो एक जगता न हालई ॥ ७ ॥
खंभ वांध खान मार्यो खेत चढ मीर मार्यो ॥
केते उमराउ मारे होहे नहि रान कों ॥
कावलो कलवास लाख क्यों न आयो ॥
ऊैार चारो पांचो सहजादा आयो वान वांधके ॥
केते उमराउ ऊैार केतक सुपाह भेजे ॥
जौ आप क्यों न आयो पातसाह तुरकाने कौं ॥
कवहुं कवहुं सुध होत लसकर मांभ ॥
जगता न जाने जीय ऊैार मरदाने कौं ॥ ८ ॥
छूटे उमराउ ऊैार साह के हसम लूटे ॥
हाथी हय ऊट नको धारा हांक ल्यायो है ॥
सुंदर कुकवे एक पेंड पर राखी मेंड ॥
चकत्ता सों खंभ गह दावा कै दिखायो है ॥
भख मार रहै सभ काहू तें न खुस्यौ कछु ॥
तातें साह जहां भुपके आजज मनायो है ॥
जीवन प्रमाण तेरो जग में जगत सिंह ॥
जेतो पियो ते अमृत तेतो ही पचाया है ॥ ९ ॥

॥ सिवैया ॥

श्री जगता जग सांइ कियो पत राख लई महावीरन की ॥
धाइ मिले रजपूत बहादर मार करी रन तीरन की ॥

बारहीं बार पुकारत फौजन भूल गई सुध मीरन की ॥
जेइ आइ मिले सुकराना भयेा गए सीरनि बांटन पीरन की ॥ १० ॥

॥ कवित्त ॥

राजन के राजा महाराजा जू जगत सिंह
कंपत सदा को साह तेरी तरवार तें ॥
तेरे ही अवध गयेा है [दुयन] सभतें
तो सरहद्द बांधी सिंधु वार पार तें ॥
राजा वासुदेव तनय कहत गंभीर राय
थांभ्यो है पहार सभ तेरे भुज भार तें ॥
उत्तर नरेश देश देश में सुजस तेरो
राउ राजा रोज पावें तेरे दरबार तें ॥ ११ ॥
जेतो जोर ऊतो तेतो चकत्ता लाय थक्यो
भेजे सब सूबा अब कौन को पठावेगो ॥
सुंदर सुकव जेइ आए तेइ सूर कोने
मऊ सोम सिंह रूप आगे कौन आवेगो ॥
कलि में अमर भयेा जगता प्रसिद्ध
जग भूभी पातसाही नव खंड कीर्ति गायेा है ॥
लछमी नरायण सहाय तेरेा रैन दिन
भक मार साह जहां चूमके मनावेगो ॥ १२ ॥
हिंदु सुलतान गह गेंडु ज्यों पटके मीर
भीर अरंभ जनम जेज तेज तत्ता है ॥
माई दास वल वेन प्रगट्यो पुरूरव
किधों मानेा मान धत्ता है ॥
ढाहे गढ कोट राजा राउत के ओट
दीजै कौन जोट एक चोट कों चकत्ता है ॥
हाथ का मुकत्ता मन राम नाम रत्ता
चारेा मद मत्ता जोर जग में जगत्ता है ॥ १३ ॥
सकुचै सराजी सुन सटके समरकंदी
दुनियां कों दौर दुति दोनी है दिलीस की ॥
बलख बुखारे न पलक लागै रैन संकत
सिपाहां पें संक सभ भेस की ॥

कहत गंभीर राय राजा वासुदेव सुत
तो लों करो राज जो लों माथे मन शेष को ॥
खुरी में कंधार लई खुरासान रोर गई
परी है हरेउ हई जगता नरेस को ॥ १४ ॥

॥ सवैया ॥

श्री जगता जग सिंह चढ्यो धर धूम मची चहूं चक्र में चाला ॥
नाउ विना चऊ लांउ लघी जों वि हाथहीं हाथ भयो जैसें नाला ॥
जारेज जूहे कै कोटस उोर धूएं को धूर भयो नभ काला ॥
पांच मलक्का गहै पल एक में कूगएल में मखयाला ॥ १५ ॥

॥ कवित्त ॥

तेरी तो कुमान कुरमान में हिरान रही
तीर रहे तरकस में एतो वोल वोली है ॥
सैदा खां नवाव पें कवाव भूले वार वार
जगता ने खेत मांड्यो घुंघट पट खोली है ॥
चारो सहजादे पातसाह आप आयो
मऊ के मदान मांझ वरछा की होली है ॥
वासुदेव नंद जू नरेंद जग माह भयो
सारी पातसाही तें तराजू पाइ तोली है ॥ १६ ॥
रोस के उथान कीनो राम राम चित भीनो
शैल न वरख वान जगत हिलाए है ॥
करवर धारा रिपु शीस भूज कारा न्यारा
हर हारा रन तें पुकारा प्रेत आयो है ॥
धकाधक भीर चीर चुभट समीर तीर
प्रवल पैठाण तेरे लोह तें गलाए हैं ॥
सुकव गंभीर राय जगता नरेश जग
शत्रु मारे खेत गह गरदमें मिलाए हैं ॥ १७ ॥
रिस के उठान कीनो बांध लीने रिपु तीनो
सबै जिय जानी वडी कलह मिटाई है ॥
सूबेदार फौजदार राउ राजा वार पार
सात सिंधु लों हकात वली वल दाई है ॥

जीवन जनम धन्न तेरो प्रवल पैठाण पत
अचल चलाए रिपु भवन में पिटाई है ॥
सुकव गंभीर राय जगत नरेंद्र इंद्र
तेरे कर उरत्त सव सुधा छिलाई है ॥ १८ ॥

श्री जगता रण सिंह चढ्यौ धरणी धसकी फन शेष के टूटे ॥
दिलीश्वर के दल में गल वहल आए चहूं दिस केहर घूटे ॥
भभके तभ सुंड ते शोणत पूरण भागए ते कुंभ सत्तर तूटे ॥
राय गंभीर कहै जीय सांच वडो वल वाऊ मतं गज कूटे ॥ १९ ॥

Translation.

Om! Reverence to S'rí Ganesha!
Thou of the elephant face, be present, then
Thy face is conquering obstacles,
As when the foot alights on the road to Parâg,
The mountain of sin melts away.

होए जात = जयत है 'is conquering.' जात for जअत, with substitution of अ for य, just as in the fourth line विलात for विलयत. Or if जात is the present tense of जाना, which is the most natural way to take it, we must make विघ्न the nominative and render "obstacles depart from before thy face"; मुख would thus have to be expanded into तुम्हारे मुख से. The first translation seems preferable. पराग is of course प्रयाग. The elision of य is frequently noticed in these poems, the dialect of which may be described as seventeenth century Rájpút Hindí of an extreme northwestern type, verging on Panjábí and the Doghrá dialects of the hills.

The next kavitt has already appeared in the Proceedings above quoted, and is here reproduced in order to complete the translation.

1. Swelled like the sea Sháh Jahán, lord of Dillí,
Arraying an army of many lakhs, he came and pitched his tent.
Beautiful, fair-faced, is here Jagat, king of Sumerú,
In the plain of Mau planting the pillar he fought.
Making hedges and entrenchments, that no one might touch him from afar,
Restraining the Pátsháh's forces, he swept with the steel.
The son of Básúdev coming arraying all his honored ones,
Like a banjârá, having loaded his *táṇḍá,* has alighted.

दिल्ली is of course Delhi, in its old Hindí spelling.

The Muhammadan historian does not say that the Emperor himself was present at the siege, and from other parts of Gambhír's own poems, it would appear that he was not there, though in others he is said to have been present. We must therefore refer आन कयौ ह not to the Pádisháh, but to the army. The grammatical construction is excessively loose through-

out the poems. आन is in Hindí often an irregular indefinite participle from आना, to come, though it may also be from आनना, to bring. In Panjábí, आए is more frequently used in the sense of "having come", which I have, therefore, adopted here.

सुंदर may refer to Jagat Singh, whose beauty is often mentioned in the poems, or it may be an allusion to Kabráí Sundar, whom the Emperor sent to visit Jagat just before the rebellion. This Sundar is always alluded to by Gambhír as सुंदर कुकव, or 'Sundar, the bad poet'. He himself is unvaryingly सुकव, 'the good poet'.

मदान वीच is a regular Panjabicism. In that dialect, विच is the regular sign of the locative instead of में. The constant mention of the 'Mau ká maidán' is explained by the fact that Jagat, although he fortified and garrisoned all his strongholds, did not himself stay in any one of them. He entrenched himself in the plain of Mau, at the foot of some hills covered with jungle, where he had a villa and met his enemies there. There is the regular old smack of Rájpút daring and fool-hardiness in this, in fact throughout the whole affair, Jagat and his son seem to have been playing at rebellion; perhaps his easy successes over the Muhammadans of Kábul may have put into his head the idea that it would be rather good (Rájpút) fun to have a brush with the Pádisháh and his forces. खंभ गाड, planting the pillar, the रण थंभ, or pillar of war, just as we plant a standard in the middle of a camp.

सभ Panjábí and Sindhí for सब. The र of सर्व on disappearing aspirates the remaining consonant.

टांडा is the encampment of bullocks made by the banjárás. Several towns in India are named Táṇḍá from this cause.

मानतन I have taken as a plural of मानित, honoured, noble. If divided into मान तन, it is difficult to make sense of the passage.

> 2. Jagat Singh, son of Básúdev, was their protector;
> The story went from land to land, it is a tale in the world;
> He is vigilant on all four sides to hem in the Sultan's army,
> He smites them morn and eve, this he knew in his mind,
> One goes not by road or ghát, the princes remained not staunch,
> Without food, without water, the armies melted away.
> Hearing the news doubt fell on the Pátsáh's mind.
> In the midst of the plain of Mau there is slaughter unto death.

If we followed the Muhammadan historian's account, it would be perfectly compatible with the text, so loose and vague is its style, to translate this passage quite the other way. Thus in the first line by making साहदल the nominative we might render—

> "The Sháh's army were vigilant on all sides to hem *him* in."

But this would not agree with the assertion that the 'Umrao' did not remain firm or staunch; nor with the anxiety of the Sháh, nor with the

general scope of the book, which is entirely in glorification of Jagat Singh.

वेर रावे I take to be for Hindí वेड़ रहना, "to remain surrounding"; वेड, or वेढ, (Sanskrit वेष्टन), and रावे, for रहवे, the old infinitive in वे (वा), which is constantly used in these poems, as in most Rájpút dialects, though it has not left any very distinct traces in classical Hindí.

विललानी है I take to be a reduplicated form of विलात in the invocation, which, if derived from a root वि + लि, would mean 'to melt away.' The last line contains the word मयारे, which is not clear. I have translated it as if it were the same as Chand's word मझारि, a lengthened form of मझि = in; but this is not quite satisfactory. नसानी would be a verbal noun from नसाना, to destroy (नाश); literally there is a destruction (as) of death, मौत = Arab. موت. This line needs further elucidation. It has been suggested that it should be मही म यारे, in the land (मही), O friends, Persian, یارو, with म for में, but this also seems strained.

3. King of kings, great king, lord Jagat Singh,
Thy full sword is a disguise for Bhawani.
Quoth Kavi Rái, such a hero has been made, Jagat Singh
Burns like fire the thirst for blood of (thy) kettledrum.
To this day, prince and beggar in the field lie rotting,
As many big sons of the Turk woman as they left there.
The born they slew, the unborn they destroyed through fear,
Thou didst not slay, the meeting destroyed the womb of the Mughalani.

तेरी तरवार भरी perhaps means "the weight of thy sword", but this would require की, which was erroneously given in my former extract. I now take भरी as passive part. of भरना, and render "thy full sword" in the sense of the sword being satiated with slaughter. रच्यो has been made, or perhaps 'has been described', as रचना, like Greek ποιεῖν, means often to make verses. The next line has been suggested as divisible in another way thus, खेत मेख पत जात "the (tent) pegs have fallen in the field," but this is deficient, inasmuch as it supplies no correlative to the "tall sons" of the next verse. पत जात is hardly in our author's style, though he may have, as I suspect also in other places, here used purposely an archaic phrase. Another rendering would be "in the fields of rich and poor", the fields round Mau being naturally the property of Jagat Singh's Ráos and of his poorer subjects, while the Turks cannot well be called Ráos. कौ is of course the old Hindí genitive, modern का. It will be observed that the employment of the three genitive participles is totally at variance with the practice of the modern language, where we should expect तुरकानी के पूत in the plural.

The last line may also be translated differently by dividing तूं नहार्यौ (for निहर्यौ, from निहारना 'to look'), 'thou didst look, (and) the meeting, etc.' As given above the sense would be 'thou didst not smite, but the mere meeting with thee made or destroyed.'

The idea of the women miscarrying through fear, is the same as that in the Rámáyan of Tulsí Dás (Sundara Kánd), where Hanumán is leaving Lanka—

चलत महा धुनि गरजेउ भारी ॥
गर्भ स्रवेउ सुनि निशिचर नारी ॥

Going he roared with mighty sound;
Hearing it, the wombs of the she-fiends melted.

4. There is one Hari and Hara, one wish-granting tree of desire,
One sun, this one, in whom is warmth and light,
One comet in the sky, (one) Seshnág weighed down by the earth;
(Who) bound the further limits of the sea in this Kali (yug).
One manly Jagat Singh, terrible in strength,
When abandoning the sword, virtuous, in whom is worship of the lord.
One sky, one air, why should I describe a second,
One Pátsáh, one Rájá in the Pátsáhi.

The object is clearly to extol Jagat as the one unrivalled hero of his time. धूम्र तारो I take for धूम्रां तारा = धूमकेतु comet. धर्यौं भार्यौं is a puzzle; if धर्यौं is for धरा or धरणी 'earth', then भार्यौं is a verb भरना, which can only mean 'weighed down, or loaded', but the rendering is scarcely satisfactory on grammatical grounds, and the fourth line is also difficult to make sense of. The sixth line probably means that, though terrible in war, yet when he laid aside his sword, Jagat was mild and pious, and the last contains the oft-repeated sentiment that, though Sháhjahán was sole Emperor, yet Jagat was no less an independent Rájá.

5. Jagat Singh hath made such mighty wars in the world;
Arrows were discharged from countless tight-drawn bows;
The armies were crushed, and all the camps were broken up;
This camp has dealt how many wounds to all.
Saith Gambhír, great hero, son of Básúdev,
The elephant lords have been smitten, they have remained dwelling in the forest,
Rending the deer, stripping the skin, taking the hide to wear
An elephant's head (hanging) from his neck; Shiva danced laughing.

6. He who took Makhayâlâ, placed a king therein,
The fame of it was in every land, this is certain;
Whose army going up (to war), shaking castles and forts,
As cattle (eat up) grass, with all goes fighting.
King, son of Básúdev, saith Gambhír Rái,
The city of thy enemies is fainting with alarm.

7. Smitten by bullets, with trembling steps the armies retire,
And the news hath pierced the heart of the Patshah.
The hero is sitting in the plain (by) the pillar of victory,
Planting it in the midst of boulders by reason of the mud and blood.
Heroes and chiefs were slain, all the corpses were torn;
Hara took rejoicing, he seized the garland of corpses.
Fighting with the Shah, he sits in the land of Mau;
The world was shaken, Jagatá alone was not shaken.

On the above three kavitts some notes may now be offered. It is to be hoped that it will be understood that this translation is not put forward as authoritative, but merely as an attempt to get some meaning out of these rugged lines, and that hints and suggestions will be afforded by Hindí scholars in further elucidation. It will be observed that the past tense in such words as हने हैं, मारे, and others, has been translated as a passive participle. This it is undoubtedly by origin, and it may be admitted that in these bardic verses, as in the early Vaishnava poems in Bengali, it is used in this sense in the absence of any *nomen agentis*. Also the phrases जित कित, and जेते केते literally "as many (as there were), so many", are in fact equivalent to "all", and have been so translated.

In kavitt 5, line 2, the word कसके is literally "having tightened", and the only way to make sense of the line is to refer this to the bows. The sense is however rather involved, and can only be made clear by inverting the order of the words thus अनगन धनख कसके, "having strung countless bows", वाण छूटे हैं "arrows have have been discharged".

Kavitt 6, line 1. The allusion here is apparently to some previous exploit of Rájá Jagat. I do not know where the Makhayálá referred to is. Mr. Blochmann finds "two places of that name, one مکهیاله, the other with long ā, ماکهیاله. The latter is mentioned in the Áín as a strong fort on a mountain in the Sindh Ságar Dúáb. There is little water to be had; a salt mine is here and temples. The inhabitants are Jánúhás. The former is mentioned as a village where Sháhjahán once halted and hunted on his way from Kashmír to Láhor." It lies somewhere on the west bank of the Chanáb, and I should be inclined to look for it north of Kariânwálá and Tánḍah, where there was good sport to be had, when I was Assistant Commissioner of Gujarát fifteen years ago. The other, or Mâkhyála, seems to be somewhere between Jogí Tilá Hill and Pind Dádan Khán.

In line 4, मवास would seem from the context to be the Arabic word مواشي 'cattle', and not the Hindí मवास, protection, as the latter does not make sense.

K. 7, l. 4 चक्कीह्नं is a word unknown to me. It would seem to mean boulders, round stones; की लई = के लीये.

8. Fixing the pillar he slew the Kháns, going up to battle he slew the Mírs.
How many chiefs were there not slain in the fray?
Why did not Kabulis and Kizilbashes come by the lakh,
[Why did not] four or five Shahzadas more come with arrows set (in their bows)?
How many chiefs and how many soldiers has he sent?
Why did not he come himself, the Padshah of the Turks?
Ever and ever being alone in the midst of the army,
Jagatá did not know in his heart any other manly ones.

l. 2. the meaning of हो हे is not clear; I have rendered it as if it were for हूए हैं.

l. 3. कलवास is always found in connection with names of races inhabiting Persia and Afghánistán, and is therefore conjectured to be a corruption of the word قزلباش.

l. 7. हुध has many meanings, it is here taken to mean 'alone', in the light of the rendering of the next line.

9. The chiefs were scattered, and the servants of the Shah were plundered,
Elephants, horses, and camels led by the nose-rein he has driven and brought in,
* * * * *
* * * * *
Why did all remain astonished, nothing was plundered from him.
Sháh Jahán dejected begged for pardon.
Life indeed is thine in the world, Jagat Singh:
As much nectar as thou hast drunk, so much indeed thou hast well carried.

Lines 3 and 4 are obscure, and are therefore left untranslated, as the meaning which they seem to bear is not easily to be got out of the words.

l. 5. *Khusyan.* In Panjábí *khusná* means 'to be plundered'.

l. 6. The word written *jhupke* is not certain. If the reading is correct, it would, I think, mean 'bowing', or metaphorically 'depressed'. This is confirmed by the next two words, *âjiz* (Arabic, عاجز) *manána,* i. e. to confess oneself weak, to beg for pardon.

l. 8. *Pacháṇá* or *pachauṇá,* Panj., literally 'to digest', but freely used in conversation in the sense of shewing that one has digested, that is, shewing by one's actions that one worthily bears, or is worthy of, honor, rank, or the like. The bard appears to mean that Jagat by his actions has carried immortality; this he expresses by saying he has drunk *amrita,* and has digested it, so that it gives him strength and heroism, which he shows in the war he is now carrying on.

10. The Lord of the world has made Srí Jagata lord, he has undertaken the protection of the heroes,
The warlike Rajputs have run to join him, they have made a smiting with arrows of battle,
Again and again he shouts to his hosts, the caution of the Mírs went astray,
Whosoever came and joined them became faint-hearted, they have gone to divide the sweetmeats of the Pírs.

l. 4. This may mean that they have to make offerings (sírní = شیرینی) to their saints, to invoke their aid, being discouraged by their defeat.

11. King of kings, great king, lord Jagat Singh,
Trembles ever the Shah at thy sword;
Thy era has been established in all [lands],
Thy boundary is set up on both sides of the Indus,
King, son of Básúdev, quoth Gambhír Rái,
All the mountains are supported by the strength of thy arm.

King of the North, thy glory is in all lands;
Chiefs and Rájás daily attend in thy court.

l. 3. The word translated 'lands' contains a letter which occurs frequently and seems to be meant for ड्ड or व, it is not clear which; the scribe uses a thick pen and forms his letters very small, so that it is sometimes not easy to decypher them. In neither case is the meaning clear; the word 'lands' is inserted conjecturally.

l. 4. This seems to allude to Jagat Singh's exploits across the Indus in Bangash and Afghánistán.

12. All his forces were wearied with bearing the shield;
He has sent all his Subas, whom now will he send?
Sundar the good poet celebrated all the heroes that came,
On the confines of Mau (he is) like a lion, who shall come before him?
In the Kali Yug, Jagatâ has become immortal,
Fighting, he has sung the fame of the Empire in the nine climes.
Lachmi and Náráyan are thy aid night and day,
Sháh Jahán abashed kissing shall honor thee.

(*To be continued.*)

Supposed Greek Sculpture at Mathurá.—*By* F. S. Growse, M. A., B. C. S.

(With three plates.)

In 1836 Colonel Stacy discovered at or near Mathurá—for the exact locality does not appear to have been placed on record—a large and curiously sculptured block of red sand-stone, which has given rise to much antiquarian discussion. It measured 3 feet 10 inches in height, 3 feet in breadth, and 1 foot 4 inches in thickness, and the top was scooped out, or worn by time, into a shallow circular basin 16 inches in diameter and 8 inches deep. It was carved on both sides with a Bacchanalian group, the principal figure in which was supposed to represent Silenus and the whole to be the work of Bactrian Greek artists. It was deposited in the Calcutta Museum (where it still is) by the finder, who described it as a tazza, or rather a pedestal that had been used to support a large tazza or sacrificial vase. This opinion was endorsed by James Prinsep, and has prevailed to the present day, though I believe it can now be shown to be erroneous. The following description of the design (which I have not myself seen*) is abridged from one given by Bábu Rájen-

* Since the above was written, General Cunningham has very kindly sent me two photographs of Groups I and II. He conjectures that the stones were intended for altars (which, however, I do not think possible), and writes: "Your altar is a very interesting discovery, as the head-dress of the female holding the cup is that of the